

ger in the Pursuits of the World, and so re-
 sists in the Pursuits of Heaven and Eternity.
 Now, as ever you would be ready for a dying-
 hour, you should be faithful to your own Con-
 sciences, setting that right which is amiss, and
 halting out of that evil Frame, into the con-
 trary Frame, whilst we have Time and Space,
 before we are call'd from hence; as our Saviour
 says, *We know not the Hour the Son of Man*
cometh, whether at mid-night, or at the Cock-crow,
lest he come and find us sleeping: that is, out of
 that righteous Frame we ought to be in. But
 we ought always to endeavour to keep our
 selves in such a temper, that our Houses may
 be in Order; as we find by the Message brought
 to King *Hezekiah*, by *Isaiah* the Prophet, Kings
 xx. 1. *In those Days was Hezekiah sick unto death,*
and the Prophet Isaiah, the Son of Amos, came to
him, and said unto him, thus saith the Lord, set
thine House in Order, for thou shalt die, and not
live. Then let us endeavour to be in such a rea-
 diness, that we may have Comfort as we find he
 had, in the two next Verses. *Then he turn'd his*
Face to the Wall, and prayed unto the Lord saying,
I beseech thee, O Lord, remember me how I have
walked before thee in Truth, and with a perfect
Heart, and have done that which is good in thy Sight,
and Hezekiah wept sore. But oh! how few have
 that Comfort to say as he did, yet he wept!
 how much more reason have we to weep, if we
 look back to the past Actions of our Life! For,
 let us but consider how the greatest Part of
 Mankind live here, as if it was to last for ever,
 without so much as ever thinking of their lat-

ter End; or if they regarded not God, as tho^t there were not a Heaven to enjoy, nor Hell to torment; but like Hypocrites, pretending to serve God, and seeming to go to places of worship. to learn what may be most conducing to their Salvation; but in their Hearts I'm afraid they may be compared to the Lawyer, *Luke 10. 25 26 27. And behold a certain Lawyer stood up, and tempting him, saying, Master, What shall I do to inherit eternal Life? He said unto him, What is written in the Law? How readest thou? And he answering said, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy Neighbour as thyself. And our Saviour answers him in the Verse following, Thou hast answered right, this do, and thou shalt live, and be willing to justify himself said, And who is my Neighbour?* So this is the general Failing of most of the Sons and Daughters of Adam, playing the Hypocrite, pleading a pretended ignorance of the VWill of God; but God knows our Hearts, and will one Day render to every Man according to his VWorks. A Parable we have of our Saviour's, concerning those that were bid to the Supper, how slightly they answered the Messengers; they all made excuse, one had bought a piece of Ground, another had bought Oxen, another had married a VVife, and therefore they could not come, and such like worldly Excuses. But we find in *Luke 14. 24.* How the Lord was angry with them. *For I say unto you, that none of those that were bidden shall taste of my Supper: and more is the pity.* A

any such slender Excuses, keeps Men from going to the blessed Sacrament of the Lord's Supper, not considering the shortness of Life, nor suddenness of Death. In answer to this, remember the Parable of the Ten Virgins, who neglected to put Oyl in their Lamps, and while they went to get some, the Door was shut. Likewise the Fool in the Gospel, who whilst he fed himself with the Provision he had made for this World, was immediately answerd, Thou Fool, this Night thy Soul shall be required of thee, *Luke 10 20*, How fast does it hasten upon us? So fast, that for ought we know, it may be upon us the next Hour, yea, the next Moment. They spend their Days in Mirth, and in a Moment down to the Grave, *Job. 21. 13*. To be sure it will be upon us speedily, and it may be suddenly. Pray let us consider what we are, and what is our Life, *Job. 7. 7*. O remember that my Life is Wind, an Hands-breadth. Thou hast made my Days an Hands-breath; my Age is as nothing before thee. *Psalms 102. 11*. My Days are like a Shadow that declineth, and I am withered like Grass. A Flower of the Field which is withered and gone with the Wind. As for Man, his Days are like Grass, as a Flower of the Field, the Wind passeth over it, and it is gone, and the Place thereof knoweth it no more. Since Death is so uncertain, let me lament with the Prophet, and say, O that mine Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night for poor unbelieving and impenitent Sinners. Whose Souls are

Immortal and must never die, but must have a Being somewhere to all Eternity. For if we die Naturally, before we live Spiritually, we die Eternally. Remember what our Saviour said to Nicodemus. *That except a Man be born again of Water and the Holy Ghost, he cannot inherit Eternal Life.* Therefore let us endeavour to exercise our selves as St. Paul did, *labouring to have a Conscience void of Offence towards God, and towards Man* This was St. Paul's great care and exercise. *Acts 24. 16. Herein do I exercise myself, to have always a good Conscience void of Offence towards God and towards Man.* O this will be a sweet and blessed Exercise, and the more we are found in it while we live, the more Comfort it will afford us when we come to die. Would you indeed have all Things right, and in the Matters of your Souls, when a dying-hour comes? Then labour for much Purity of Heart and Life, and by no means admit of any Sin, or any Corruption whatsoever. The more pure and holy we are the more ready we are and the better Posture Things are with us for a dying-hour. *Without Holiness saith the Apostle, no Man shall see God. Heb. 12. 14.* Holiness is necessary unto Happiness: Holiness is the way to Happiness. Holiness is what fits and prepares us for Happiness, and brings us to Happiness: Yea, Holiness is a part of our Happiness, and a great part of the Happiness of Heaven it self lies in Holiness. Therefore the more Holy we are, the more we are suited to, and prepared for our future Happiness, and so for Death and Judgment. For that which pre-

pares

prepares us for future Happiness. that also prepares us for Death, which is but an inlet into that Happiness for ever, which must be done in this Life. We must labour after Righteousness, *Mat. 3. 9. And think not to say within your selves, we have Abraham to our Father, or that I am of Paul, or of Apollo, or of this Religion, or of that Religion. But the right way of Religion, as I shall endeavour to declare unto you presently, is to live up in purity of Heart unto the Lord; for it is not every one that saith unto me, Lord, Lord shall enter into the Kingdom of Heaven, but he that doeth the Will of my Father which is in Heaven. St. John the forerunner of our blessed Saviour, bids us Repent, for the Kingdom of Heaven is at hand. In Time of Peoples Ignorance, God winked at, but now the Ax is laid to the Root of the Tree, therefore every Tree that bringeth not forth good Fruit, is hewn down and cast into the fire.*

A Fire on Earth is very dreadful, but oh! who can endure the eternal Fire of the Wrath of God in the World to come. We are for putting off our Repentance from Day to Day, but the Scripture says, *Now is the accepted time; now is the Day of Salvation. And to Day if you will hear his Voice, harden not your Hearts.* And if the Scripture saith to Day, why shouldst thou talk of to Morrow. St. Austin confesseth this, and withal tells us, There is scarce any End of Delays, if once we give way to them; saith he, I delayed to be converted to God, and put off my living to him from day to day. And elsewhere he tells, That when God called upon him

to awake to his Work, he return'd nothing but a few sleepy words, Anon Lord, saith he, anon, bear with me a little. But this anon and anon, had no end, and this bear with me a little, went on a long way. Take heed of this, this hath been the Bane of Thousands and Ten Thousands. How many have been convinced, That it is their Duty and Interest both to fall in with the Work of God and their Souls, to make Preparation for another World. And as St. Paul advises us, *Ephesians* 5. 14. Wherefore he saith, Awake thou that sleepest, arise from the dead, and Christ shall give thee light. See then that ye walk circumspect, not as fools, but as wise. Redeeming the time because the days are evil. And again, in answer to the Text, he says, Wherefore be ye not unwise, but understanding the Will of the Lord. And be not over careful for the things of this World, for we cannot serve God & Mammon. But let us be mindful what our blessed Saviour says unto *Martha* *Luk.* 10. 41. And Jesus answered and said unto her, *Martha, Martha* thou art careful & troubled about many things, but one thing is needful, and *Mary* has chosen that good part, which shall not be taken from her. For what is a Man profited, if he gain the whole World & lose his own Soul? or what shall a Man give in exchange for his Soul. But to seek first the things that are above, and not the things that are here below. But hearken unto the Call of Christ, which saith, *Come unto me all ye that Labour, and are weary, and are heavy laden, and I will give you Rest. Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart :*

And

And ye shall find Rest unto your Souls; for my Yoke is easie and my Burden is light. And willingly comply with our blessed Saviour's Advice, To lay up for yourselves Treasure in Heaven, where neither Moth nor Rust doth corrupt, & where Thieves do not break thro' and steal, for where your Treasure is, there will your Heart be also. For he hath said, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth and he that seeketh findeth. and to him that knocketh it shall be opened. And in Mat. 11. 12. where our Saviour tells us, From the Days of John the Baptist until now, the Kingdom of Heaven suffereth violence, and the Violent take it by Force. Fervent Prayer is acceptable to the Lord, and if we find Satans Provocation apt to overcome us in any sin we ought, as the Apostle says, to resist him with violence, and likewise to resist our own wicked Inclinations, Passions or Desires, or Lulls whatsoever, which Satan often-times throws in our way, for our Temptation. Proving ourselves true Soldiers of Christ, and like good Christians combat him until we have overcome. Now, whilst we have Life and Strength before the evil Day cometh, when by our Weakness and Infirmities, we shall be render'd incapable to perform that Duty unto God that he requires of us. Before our Glass be run out, or the silver Thread of Life be cut, or the Grinders cease, and the Mourners go about the Streets. For as Job 14 ——— Man that is born of a Woman, is of few Days and full of Trouble. ——— He cometh forth as a Flower, and is cut down.

down : He fleeth also as a Shadow and continueth not. Again, Who can bring a clean thing out of an unclean? Not one. Seeing his Days are determined. the Number of his Months are with thee, thou hast appointed his Bounds that he cannot pass. Turn from him, that he may rest, till he shall accomplish as an Hireling this Day. For there is hope of a Tree, if it be cut down. that it will sprout again, and that the tender Branch thereof will not cease. But Man dieth and wasteth away. Man giveth up the Ghost, and where is he? So Man lieth down, and riseth not till the Heavens be no more; they shall not awake, nor be raised from sleep. O that thou wouldst hide me in the Grave, that thou wouldst keep me secret until thy Wrath is past; that thou wouldst appoint me a set time, and remember me. If a Man die, shall he live again. All the Days of my appointed Time will I wait, till my Change comes. Thou shalt call, and I will answer thee; thou wilt have a desire to the Work of thine Hands. For now thou numbrest my Steps, dost thou not watch over my Sin? My Transgression is sealed up in a Bag, and thou sewest up my Iniquity. And according as the Text exhorts us, *O that they were wise, and consider their latter end.* So Solomon in Prov. 8. shews us the Fame, Excellency, Nature, Power, Riches and Eternity of Wisdom; and here sets forth to us at the 1st v. of this Chap. Doth not Wisdom cry? And Understanding put forth her hand, she standeth in the top of high places, by the way, in the places of the paths. She crieth at the Gates, at the Entry of the City, at the coming in of the Doors: Unto you, O Men, I call, and

and my Voice is to the Sons of Men. O ye simple understand Wisdom: And ye fools, be of an understanding Heart. Hear, for I will speak of excellent Things: And the Opening of my Lips shall be right Things. For my Mouth shall speak Truth, and Wickedness is an Abomination to my Life. All the Words of my Mouth are in Righteousness there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to him that find Knowledge. Receive my Instruction, and not Silver; and Knowledge rather than choice Gold. For Wisdom is better than Riches: And all the things that may be desired are not to be compared to it. Which leads me to the Thoughts of that excellent Rule of Charity, as we find it in Col. 3. 4. where the Apostle exhorts us to seek Christ by Mortification, and several other Duties. Mortifie therefore your Members which are upon the Earth: Fornication, Uncleanneſs, inordinate Affections, evil Concupiſcence, and Covetouſneſs, which is Idolatry. For which Things ſake, the Wrath of God cometh on the Children of Diſobediencce. And again, Lie not one to another, ſeeing you have put off the Old Man with his Deeds: And have put on the New Man, which is renewed in Knowledge, after the Image of him that created him. Put on therefore, as the Eleſt of God, holy and beloved, Bowels of Mercies, Kindneſs, Humbleneſs of Mind, Meekneſs, Long-ſuffering, Forbearing one another, and forgiving one another. If any Man have a Quarrel againſt any: Even as Chriſt forgave you, ſo alſo do ye.

And

And above all these things put on Charity, which is the Bond of Perfectness. And let the Peace of God rule in your Hearts, to the which also ye are called in one Body. And be ye thankful. Let the Word of Christ dwell in you richly in all Wisdom, teaching and admonishing one another in Psalms and Hymns, and spiritual Songs, singing with Grace in your Hearts to the Lord. And whatsoever you do in Word or Deed, do all in the Name of the Lord Jesus, giving of Thanks to God, and the Father by him. This Discourse hitherto has been treating how we ought to behave ourselves towards God & Man; but our Hearts are not set aright to perform this great Duty, as the Prophet *Jeremiah* expresses it, *cap. 17. 9 The Heart is deceitful above all things, and desperately wicked who can know it?* The following Verses answers it thus, *I the Lord search the Heart, I try the Reins, even to give every Man according to his Ways, and according to the Fruits of his Doing.*

But I fear our Actions are so much contrary to that New Commandment our Saviour gave us, *that we love one another, that the Father may be Glorified in the Son. If ye love me, keep my Commandments.* For the Grace of GOD, that bringeth Salvation, hath appeared unto all men, teaching us, that denying ungodliness & worldly Lust, we should live soberly, righteously and godly in this present World, looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ. Then should we be a People, as it is exprest in another place: *Behold, even as the Eyes of*
Servants

Servants look unto the Hand of their Masters ; and Eyes of a Maiden unto the Hand of her Mistress : even so our Eyes wait upon the Lord our God, until he have Mercy upon us. He that now goeth on his way weeping and beareth forth good Seed, shall doubtless come again with Joy, and bring his Sheaves with him ; as for such as turn back to their own Wickedness, the Lord shall lead them forth with the evil-doers, but peace shall be upon *Israel*. Which, as *David* saith in *Psalme* 15. Lord who shall dwell in thy Tabernacle, or who shall rest upon thy holy hill. Even he that leadeth an uncorrupt Life, & doth the thing that is right, and speaketh the Truth from his heart. he that hath used no deceit in his Tongue, nor done no evil to his Neighbour, and hath not slandered his Neighbour. Blessed is the Man whose strength is in thee, in whose Heart are thy ways, who going through the Vale of Death, use it for a Well, and the Pools are filled with Water, they go from Strength to Strength, and unto the God of Gods, appeareth every one of them in *Sion*, *Psalme* 103. The Lord is full of Compassion and Mercy, Long-suffering and of great Mercy. He will not always be chiding, neither keepeth he his Anger for ever. He hath not dealt with us after our Sins, nor rewarded us according to our wickedness. Yea, like as a Father pitying his Children, even so is the Lord merciful to them that fear him, he knoweth whereof we are made, he remembreth we are but Dust. The Days of Man are as Grass, for he flourisheth as a flower, for as soon as the Wind goeth over it, it is gone, and the Place thereof knoweth it no more. But

the merciful Goodness of the Lord endureth for ever and ever upon them that fear him; and his Righteousness upon Childrens Children; even upon such as keep his Covenant, and think upon his Commandments to do them. But if we go on carelessly, with delaying to obey his Commandments, O how dangerous is our case! Let us therefore consider the Danger of Delays. Delays in this Case are exceeding dangerous; one Day's (yea, for any thing we know) one Hours delay herein, may prove our eternal undoing. It may prove the loss of Christ, the loss of Heaven, the loss of our Souls, and all for ever. Alas! are we sure we shall live but one Day or one Hour in this World. For ought we know, the next Mement we go down into the Grave. But in case we should live longer in the World, are we sure the Gospel and the Means of Grace shall be continued to us. If we should not be taken from them, though the Day of our Lives may last a while longer, yet the Day of the Gospel, Grace and Mercy may suddenly expire. And if that be once gone, all the tenders of Christ, all the offers of Grace, all the exhibitions of Life and Salvation are gone, our Season is gone, our Soul is gone, our Salvation is gone, and that for ever. Then if we would indeed set all right in our Souls, and make all ready for a dying-hour, we must be very importunate with God in Prayer, to teach us so to number our Days, as to apply our Hearts unto Wisdom. As *Moses* the Man of God is found to practise; says he, Lord teach us so to Number our Days, that we may apply our Hearts unto Wisdom;

and as this holy Man did, let us do likewise. Let us lie much at the Foot of God for his Teaching, whereby we may be enabled so to number our Days, as thus to apply our Hearts unto Wisdom. Let us beg of him to let us see the Vanity and Uncertainty of our Lives, and that so, as effectually to engage us to look out for a better Life. For as *Job. 7. 1.* Is there not an appointed Time to Man upon Earth? Are not his Days also like the Days of an Hireling? *v. 6.* My Days are swifter than the Weaver's Shuttle, and are spent without Hope. O remember that my Life is as Wind: Mine Eye shall no more see Good. The Eye of him that has seen me, shall see me no more: Thine Eyes are upon me, and I am not. As the Cloud consumeth and vanisheth, so he that goeth down to the Grave, shall come no more. He shall return no more to his House: neither shall his Place know him no more. Therefore this is the Direction we all ought to follow, in order to prepare our selves for an everlasting Life. As did *David*, a Man after God's own Heart, as we find it in his Charge to *Solomon*, a little before his Dearth. We find in *1 Kings 2. 1.* Now the Days of *David* drew nigh that he should die, and he charged *Solomon* his Son, saying, I go the way of all the Earth: Be thou strong therefore, and shew thy self a Man. And keep the Charge of the Lord thy God, to walk in his Ways, to keep his Statutes, and his Commandments, and his Judgments, and his Testimonies, as it is written in the Law of *Moses*, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thy self.

self. That the Lord may continue his Word he spake concerning me. For consider but what the Lord requires of us, as it is exprest in Scripture, O Man, what doth God require of thee, but to do Justice, love Mercy, and to walk humbly with thy God. And again, Fear God, Honour the King, this is the whole Duty of Man.

As *Moses* said to the *Israelites*, when he laid before them Blessing and Cursing, and likewise Life and Death; Salvation if You open unto Christ, and Damnation if you refuse Christ: For the Lord's sake chuse Blessing rather than Cursing; chuse not Death but Life, and in Love to God, and Charity to Man. and love to Your own Souls. Take this little Book and peruse it over, let not the smallness of the Volumn, make you to slight the Work, for it may be of excellent Use to those that will read it carefully, both for Soul and Body. For indeed if we could but humble our Minds, and in some Measure imitate the labouring Bee, whoever does, I hope, will find some sweet Repose for their Souls, out of my small Endeavour, as she does some Sweetness out of the vilest Flower. So begging of God to give a Blessing upon these my Endeavours, I rest your Well-wisher in *Christ Jesus*, &c.



MOSES's Wish or Desire of GOD.

Being the Second Part of the *Great Concern of all Mankind*: Advising all People seriously to lay to Heart the great and mighty Concerns of their Eternal Happiness, &c.

James 1. 22. *Be ye Doers of the Word, and not Hearers only, deceiving your own selves.*

Always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord; for he hath said, He will never leave us nor forsake us. These and such like, are the gracious Promises of the Almighty to us poor Sinners. Therefore let us be fully resolved, in whatever State his Goodness has been pleased to place us, to be there-with content; endeavouring to lay hold of every Holy Opportunity, as the People waited at the Pool for the Troubling of the Waters, so that whoever went in first, was healed of whatever Infirmary whatsoever; even so let us wait upon the Lord. How prone are we to Wickedness and Slothfulness, and thereby grieve the Holy Spirit of God, through a wilful Disobedience, as Drunkenness, Lying, Swearing, and Debauching our selves, more especially on the Holy Sabbath of the Lord: Remembring what befel Ananias and his Wife, who for telling
C but

but one Lie, fell down dead at the Apostles Feet : And how great a Sin is that needless Sin of Swearing, which God knows too many Men take a Pride in, insomuch that some can scarce speak a Sentence without Swearing; therefore as the word says, *We knowing the Terrors of God endeavour to perswade Men from such needless and fruitless Sins*, which bring upon us the Displeasure of the Almighty; and I doubt is the Occasion of so many threatening Judgments to come upon this Land: And were it not for some good People, it is even as ripe for Destruction as *Sodom and Gomorrah*. Then let us take care to avoid these, and endeavour to avert God's Judgments which seem to hang over our Heads, by the late dismal Eclipse of the Sun, which affected the greatest Part of *England*. Then how much more surprizing will that dreadful Day of the Lord be, when the Earth shall pass away, and the Powers of Heaven shall be shaken, and all Flesh shall appear before the Tribunal of Christ. And as the Scripture says, That all Things must be dissolved, what manner of Men ought we to be, in all godly Conversation, duly considering with our selves, what our Saviour says in *Matt. 25.* speaking the Parable of the Ten Virgins, and of the Talents, and also of the Description of the Last Judgment: For it will assuredly be required of us all at the Last Day, whether Rich or Poor, to give on Account how we have laid out the Talent that he has been pleased to bestow upon us: and therefore let's apply our Talents well, for fear we should have that dismal Sen-

tence pass'd upon us. *Cast the unprofitable Ser-
 vant into outer Darkness. There shall be weeping
 and gnashing of Teeth.* This outer Darkness we
 may reasonably believe, to be that Hell where
 their Miseries and Torments are Eternal; and
 indeed, Hell would be no Hell in comparison,
 had it not Eternity in it: Most we girt is that
 Meditation which I have read in a learned and
 holy Man to this purpose. *O Eternity! Eter-
 nity! O never ending Eternity! O Eternity that
 can't be measur'd by no space of Time, that can't
 be perceiv'd or apprehended by any humane intel-
 lect or Understanding! How unconceivably dost
 thou augment the Torments of the Damned! And
 but a few Lines after he again cries out O Eter-
 nity! Eternity! thou and thou alone dost ag-
 gravate the Torments, the Punishment of the dam-
 ned, beyond all measure.* It is this indeed that
 makes it intollerably great and heavy, not only
 to be banished from God and Christ, to be dri-
 ven from the beautiful Vision, but to be ba-
 nished and driven hence for ever. O let us shun
 such wicked Courses in this Life, and say with
 the Psalmist, *Psal. 46. God is our Hope and
 Strength a very present Help in Trouble. There-
 fore will we not fear though the Earth be moved,
 and the Hills be carried into the midst of the Sea,
 though the Waters thereof rage and swell; and
 though the Mountains shake at the Tempest of the
 same v. 7. The Lord of Host is with us the God
 of Jacob is our Refuge* And also in *Psal. 50. 14
 Offer unto God Thanksgiving, and pay thy Vows
 unto the most High. And call upon me in the Time
 of Trouble, and I will hear thee, and thou shalt
 praise*

praise me. But unto the Ungodly, saith God, *Why dost thou preach my Laws, and takest my Covenant in thy Mouth, whereas thou hatest to be reform'd. & hast cast my Words behind thee.* When thou sawest a Thief, thou consentest unto him. & hast been Parraker with the Adulterers. Let us endeavour heartily, and resolve, if God willing, to reform, and to resist all Temptation, and be sincere and fervent, in preparing for our latter End : since we are sensible of the Uncertainty of Life, and Certainty of Death. But we are so apt to forget our latter end, that though we go over the Graves of the Dead, we seldom think of our own Mortality, though God knows the next Moment we may, if he pleases, be fit for the Grave our selves; for tho' we hear the Clock strike every Hour, or the Watch which we carry about us, to put us in Mind how the Time passeth away; yet how little Care do we take about that great Concern, our Futurity, which is our latter End. We see the Sand in the Glass hastening, we see the Sun rise, and we see it set, Day by Day, and indeed every Thing of God's Creation, striving and even hastening to fulfil his Almighty Will. And Man, whom he made little inferior to the Angels, and made him Lord over all his handy-works, Man I say, and only Man is negligent in this great Affair: A Creature indu'd with Reason, and an Immortal Soul, yet more negligent than all the whole Creation. If so be that Man being adapted for such weighty Concerns, is so careless a Steward of the Almighty's Business, and the great Concern of his own immortal Soul, what can he reasonably

Godsonably hope for after this Life? Consider then, and contemplate how doleful a Thing it is to miscarry for ever; and on the other hand what a wide Door of Mercy there is open to you, and a fair Opportunity you have of making a blessed Provision for your Souls and Eternity. Consider and contemplate how doleful a Thing 'twill be to miscarry for ever, to perish eternally, the more Worth there is in the Soul, and the greater Weight there is in Eternity, the more doleful it will be to perish or miscarry. As to the Interest of a Man, to miscarry in his Estate, in his Trade, in his Name, in the Change of his Condition in this World this is sad, and sinks many. But oh! what is this to the Miscarriage of Soul for ever? What is this to miserable Eternity? to the loss of God, of Christ, of the Comforter, of Heaven and eternal Life.

What is this to the Wrath of God, to the Vengeance of Eternal Fire, to utter Darknes, to Blackness of Darknes for ever. O therefore let us consider and reform, and hearken to the words of Christ, Rev. 21. 5. *And he that sat upon the Throne said, Behold I make all Things new. And he said unto me write: For these Words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst, of the Fountain of the Water of Life freely, he that overcometh, shall inherit all Things, and I will be his God, and he shall be my Son: But the Fearful and Unbelieving, and the Abominable and Murderers, and the Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have*
their

*their Part in the Lake which burneth with Fire
 and Brimstone which is the second Death. Where
 the Worm dieth not, and the Fire never quenched.*
 Then pray be advised, and lay this Scripture
 to Heart now, *Luke 13. 17. 20. Depart from
 me faith Christ, all ye workers of Iniquity. De-*
 part here is the Doom that will pass at last on
 every unrepenting Sinner, or unbelieving Sin-
 ner, every Soul that makes not ready for a dy-
 ing-hour: Well, and what then? *There shall be*
weeping and gnashing of Teeth, when ye shall see
Abraham, Isaac and Jacob, and all the Prophets
in the Kingdom of God, and you thrust out. O
 sirs, when you shall see such and such lodged
 safe in the Bosom of Christ, and your selves
 shut out; and not only so, but cast into outer
 Darknes, as You have it added, *Matt. 18. 12.*
 When You shall see Your selves shut up in the
 infernal Pit, and there seal'd up under Gods
 eternal Wrath. O then You will weep and
 gnash Your Teeth indeed. Then Your own
 Conscience will be eternally a second Hell to
 You, taring and tormenting Your Souls in the
 remembrance of Your Sin and Folly, in ne-
 glecting to prepare for, and making sute of a
 better State. Think of these Things e'er it be
 too late, and consider and contemplate what a
 wide Door of Mercy there is open to You, and
 what a fair Opportunity God gives to make
 blessed Provision for Your Souls and Eternity.
 What shall I say? why sirs, the way of Salva-
 tion is made plain to You, and You are daily
 called to the Marriage-Supper of the Lamb. The
 great King of Heaven invites You to come and
 partake

partake of his Gospel-feast, by one or another
 servant of his, which he sends to you. He lets
 you know that all Things are ready, all that
 your Souls can need to make them happy for
 ever. Christ is ready, and in him Life is rea-
 dy, Grace is ready, Peace is ready, Pardon is
 ready, a compleat Righteousness for your Ju-
 stification and Acceptation with God is ready ;
 and withal he bids you come, yea, he earnest-
 ly importunes and solicits you to come and
 feast upon these things. He freely & frequent-
 ly offers himself and all to you, intreating your
 acceptance. Yea more, He opens the Arms of
 his Love to you, assuring you of most cordial
 welcome and ready Reception: Notwithstand-
 ing all your Sins and Miscarriages, *Him that*
cometh to me, I will by no Means cast out, John
 6: 37. Let him be who and what he will, a
 Young and an Old Sinner, a small and a great
 Sinner, a Sinner that hath stood it out a little
 long Time, I will not cast him out. My
 Grace is free, my Fulness is large and sufficient,
 my Blood is precious, and has an infinite Vertue
 in it: My Spirit is powerful and efficacious, I
 can every way mighty to save, able to save to
 the utmost, all that come to God by me: Yea,
 this is my work and business to save, my Father
 hath called and sent me for that end; and for that
 end came I into the World, and suffered such
 things as I did; and therefore I may not, I
 will not, cast off any poor Soul that will come
 and partake of me and my Fulness, and that
 should fain be helped on to Life and Blessedness.
 This is really the Language of Christ to Sinners.

Yea

Yea more, he sends his Spirit to enlighten, to convince, to perswade, to draw and allure 'em, and he does move in them, and strive with them. O what a wide Door of Mercy is there open to You firs! and how fair is Your Opportunity of preparing for, and making sure of a blessed Eternity. O learn to know the Things of Your Peace in Your Days, lest neglecting of them, Christ say of You, as he said once with Tears in his Eyes, of neglecting *Jerusalem*. O that thou hadst known in thy Days the Things which belong unto thy Peace: But now they are hid from thine Eyes. Which God grant it may never be hid from the Sons and Daughters of Adam, shall be the hearty Prayers of him who is thy well-wisher in Christ Jesus.

Joseph Philips.

Courteous Reader,
If you don't think this small Book worth one Penny, keep it clean, and return it back.



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